

continent should burst their ancient tombs, and appear with all the assembled nations in judgment.

LETTERS TO THE EDITOR.

[Just arrived from the invisible world, Marlon Pratt—a large, fat, noble boy. He was introduced into this world on the morning of the 13th of October, A.D., 1848. He has taken up his residence in a tabernacle of flesh and bones, and may be seen at 15, Wilton Street, Liverpool. He brings no news from his brother and sister spirits, whom he left in his native world, but if we were to judge from the following letter, the spirit of emigration among them must be greatly on the increase.]—ED.

Trowbridge, October 24, 1848.

Dear President Pratt,—Please to excuse my troubling you at this time, but I forgot to mention in my communication of yesterday, that sister White, wife of brother Eli White, was safely delivered on the 17th inst., of three children, two sons and a daughter, all of whom with the mother are doing well. Brother White is an officer in the Trowbridge branch.—Thinking that you might find room for it in a corner of the STAR, I therefore send it as a proof of Mormon prosperity.

I remain yours in the gospel,

JOHN HALLIDAY.

Success to the new comers. We hope that a change of worlds and new sceneries will be of great advantage to them, and be conducive to their future happiness in all time to come.—ED.

1, Fox's Buildings, St. Mary-street, Southampton, September 14th, 1848.

Dear President Pratt,—By the counsel of Elder Banks, I take my pen to inform you of a “wanderer” among the churches. A person calling himself Elder Crook has been at Jersey, since, at various branches of the SOUTH and LONDON conferences. He gave me a call in his perambulations, but being too minute in my enquiries, he made a quick and awkward exit. He carries with him a recommend, signed “John Sharpe, presiding elder, July 20th, 1848.” He represented himself belonging to the popular branch, London (in Jersey and Bath.) When here, he belonged to the Holme branch, Preston conference. As he can suit his branch to his circumstances, he may as easily suit his name. I would then add, his stature is somewhat like six feet high, not of too delicate a composition, and withal not very attractive in appearance to a Saint of God. We have conceived this description necessary to stop his career.

Leaving the works of darkness, I am glad to say we are moving in good style here. The Spirit of God is much with us in our preaching; the Saints rejoice more and more in the “*glad tidings of great joy*.” Since conference, we have added other ten to our number, and I find *no man* has power to stand against the power and force of truth. We have been so strong lately, we have been a wonder in our eyes; and Elder Banks has come to give us a push a-head, so we anticipate coming it strong. We feel anxious to spare none, and consequently we shall be compelled to build a chapel, *and inhabit it*, as the ministers don't believe in giving us theirs just yet. Elder Banks, to-morrow, visits the Isle of Wight, and if he be not restrained it is to be feared he will carry the Mormon fever there too. “So mote it be.”

Being hurried, excuse this scrawl, and in closing, with Elder Banks I join my kind regards to Elder Spencer, with yourself,

Subscribing myself your brother and servant,

T. B. H. STENHOUSE.

Radcliffe, October 10th, 1848.

Dear Brother Pratt.—Having about one hour of spare time, I have thought good to inform you of the prosperity of the work of God in this conference. I have now preached in every branch, and wherever I go I find a spirit of enquiry amongst the people. Our meeting rooms are generally too small to contain the numbers that

come out to hear myself, together with the elders of this conference, who are preaching every night, Saturdays not excepted, and our labours are not in vain. We are baptizing on every hand—the Lord works with us and confirms the word with signs following believers. Men and women enjoy the Holy Ghost as in days of old. Time and space would fail me to enumerate the many instances of healing witnessed and enjoyed by the Saints here; one instance, however, I will just mention, of a brother William Gribben, of Manchester, who had the misfortune to have near six pounds of boiling lead accidentally blown into his face, he was taken home blind, supposed to have lost his eyesight for ever; but he feeling himself to be an heir to the promises contained in the gospel, would be anointed and have hands laid on him, and through faith and prayer was healed, so that within five hours after the accident happened he was able to read the Bible. His eyesight is perfectly restored. Thus we realize that God has again renewed the covenant made with the apostles of old, namely, “These signs shall follow them that believe.”

Two or three branches have been laboring under very unfavorable circumstances, but thank God they are getting the better of it, and prejudice is giving way and we hope to reap a rich harvest of souls.

Do not forget us in your prayers. I thank you for sending brother Burgess to my assistance, his labors will be conducive of much good. He is a wise man—I take pleasure in his counsels.

With feelings of high esteem, I am, your humble brother in Christ,
RICHARD COOK.

“THE DEAF HEAR, THE DUMB SPEAK.”

Merthyr, October 23, 1848.

Dear Brother Pratt,—It is a pleasure to me to write to you, because it is so pleasing to anticipate, and much more so to realize, your replies. It is a pleasure also, because I never have but pleasing news to inform you of from Wales. The power of God is manifested among and in behalf of his Saints continually here. I might mention many instances of marvellous healings, such as broken bones, fevers, and various kinds of diseases, by faith through the ordinances. But the following instance of the deaf and dumb being healed instantaneously, has attracted more public notice from the world of late.

I send you the remarks which the editor of *The Merthyr* has been pleased to publish, being a witness of the fact, and deserving credit above his cotemporaries for his veracity and impartiality. Although some choose to give the glory to the “thunder and lightning,” rather than to the God of heaven, yet the children of God will give their Father the praise due. The miraculousness of the case, so far from diminishing by their alleged cause, appears to me far more miraculous; for the idea of the “electric fluid’s” waiting in anxious suspense, as it were, to watch this man’s course for eight years, in different parts of the world—waiting until he should have found out the Saints in Wales, believed their doctrines, gone down into the water, and waiting until the sacred ordinance was performed, before it would dare or please to confer the blessing, is marvellous indeed! A miracle without a parallel! Why not influence him five minutes, days, months, or years before? or why not wait longer after that unparalleled epoch in his existence? God has chosen to manifest his power in many instances to my knowledge through his ordinances; but in this instance our enemies admit him a God of miracles through the use of the “electric fluid,” which element none but God can control! Thus they make the case far more miraculous, in my estimation, by trying to deny it. But now, read the facts referred to:—

“EXTRAORDINARY OCCURRENCE.—During the night of Friday week, (Sept. 22, 1848,) between the hours of eleven and twelve, a very extraordinary occurrence took place in Newport. A young man named Reuben Brinkworth was, in 1840, at Bermuda, on board the *Terror*, Commodore Franklin, in the Arctic expedition, when, in the midst of a storm of thunder and lightning, he was suddenly deprived of both hearing and speech; and in this deplorable condition returned to Stroud, in England, of which place he was a native. He has since been residing with Mr. Naish, basket maker, Market-street, Newport, who, with several other persons, is

attached to the community of people known as 'Mormons.' Persons of this denomination have been able to communicate their doctrines to Brinkworth, by means of writing, signs, and the finger alphabet. His sad condition, they allege, excited their sympathy for his spiritual as well as temporal welfare; and their doctrines made very considerable impression upon him—perhaps, more especially, because their creed was, that God did perform miracles in these days as he did in the days of old, and a miracle might be wrought in his favour. On Friday night week, the young man was suddenly seized with a kind of fit, in which he continued some time; and on his recovery, he was called upon, by sight, to believe in the Saviour, that the healing power of God might be exercised in his behalf. He was, moreover, earnestly entreated to be baptized; but this was very strongly opposed by a person in the room. The deaf and dumb man, however, signified his acquiescence—he was taken to the canal and baptized in the name of our Saviour; and immediately on coming up out of the water, he cried out, 'Thank the Lord, I can speak and hear again, as well as any of you!' He now speaks fluently and hears distinctly; which marvellous circumstance is attributed to the power of Providence by the friends of the young man; who called at our office with him, and gave us the details. We have heard from another source that this happy change in the young man's condition is supposed to have been produced by the action upon him of the electric fluid during the thunder storm of Friday night. We shall not take upon ourselves to decide the matter."

The young man referred to has been ordained to the priesthood, and has been preaching with great success ever since. He hears as distinctly, and speaks as fluently as ever he did, and more so. In connexion with this "miracle" is another not less marvellous to me, that is, *that it has had a tendency to make many believe and obey the Gospel!* The reverse is the effect produced upon the human mind in general; but this instance has caused many to be baptized; proving that "there is no rule without some exception."

From your affectionate brother in Christ,
D. JONES.

Scotstown, London Road, Glasgow, Nov. 4, 1848.

President Orson Pratt,—Dear Brother,—I embrace the present opportunity of informing you of the prospect in the Glasgow conference. We sent an order a few days since for 2000 of "The Kingdom of God." We have not yet received them. Hereafter send us 2500 of each number of the new series, as they come out: 2000 of them we will use for gratuitous circulation, and which we will pay you for as before promised; the remaining 500 (of each kind) we expect to distribute by sales, by sending a portion of them to each of the branches, to be sent out to be exposed for sale by the elders and priests wherever they go to preach or hold meetings of any kind. The presidencies and councils of the various branches have resolved that every elder and priest shall hold one or more meetings in different places around their respective branches during each week, consequently we may be said to have 80 travelling elders (an elder and priest always going together), in Glasgow conference each of these (80) elders, acting as agent for the sale of publications; by this method we expect to be able to put in circulation many thousand of pamphlets, independent of those we have in free circulation. We shall undoubtedly want many more for this purpose, than 500 of a kind, but as it is expected you will always have them on hand, we can get them as we need them.

I anticipate great things from the unity and faith of the Saints of this conference, and that through the unity of effort of both officers and members, many hundreds will be brought to the knowledge of the truth. There has been about 100 baptisms since last conference, and scores are anxiously enquiring after our principles. Please send as soon as possible 1000 "Divine Authority," and 500 more of "The Kingdom of God."

Give my love to your family, brother Spencer and family, brother Bond, and to as many of my American brethren as you have an opportunity of seeing soon.

I remain your affectionate brother in the bonds of the covenant,

ELI B. KELSEY.